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ard." The aim of the pulpit is to emancipate men from sin. Its business is not to entertain or to instruct, but to resuscitate the conscience and to re-create the heart.

The author's well-known devotion to the cause of civic righteousness makes his discussion of the attitude of the church and the work of the minister toward social betterment, of special importance. He voices the well-known protest against an other-worldly individualism which "baptizes children over a font, but is dumb as an oyster to conditions that ruin children and youth faster than we can baptize them." But, on the other hand, he is wise enough to see that a ministry that exhausts itself in seeking simply to better conditions outwardly, never gets to the heart of the matter. "The policy of individualized work indicates the proper and peculiar function of the church. I know very well what the other kind means, and that for permanence and depth of result it is utterly inadequate. I have tried it, and I know its worth and its worthlessness. The business of the church is to bring people into the Kingdom of Heaven, one by one. The unit method is the only method."

Neither pulpit nor pew is flattered by the lecturer. If people do not go to church, we are told, "it is not the fault of the masses. People will fill the churches as fast as God fills the ministers." But, on the other hand, the young theologian is told that he needs to learn thoroughly before ordination that "while people have convictions, they are not very much given to making use of them, and treat them—especially moral and religious ones—very much as they do bric-à-brac, which is designed rather for decoration than for consumption."

Perhaps the most original and valuable lecture is the one on the Pulpit's estimate of the Pew, which every preacher would do well to read and to remember. But the lectures are all wholesome reading, and are calculated to carry out admirably the purpose of the lectureship.

RAYMOND CALKINS.

CAMBRIDGE.

THE MODERN CALL TO MISSIONS. JAMES S. DENNIS, D.D. Fleming H. Revell Co. 1913. Pp. 341. \$1.50 net.

Dr. Dennis has brought together in book form a series of papers written for various publications on the History and Scope of Missionary Enterprise. These articles have been largely rewritten in the light of current events and have been so correlated in the book as to make a connected history of missionary activities from colonial times to the present.

His discussion of the appeal of missions to the modern church is particularly timely and full of suggestion. His chapter on union movements and unity of spirit in missionary work touches on what many people regard as the crucial problem of Christianity in foreign lands. The foreign non-Christian must often be at a loss to know what Christianity is, since it is presented from so many view-points and under so many names. On this important point—the necessity of ultimate unity and agreement on the fundamentals of Christianity—many will consider Dr. Dennis rather non-committal.

One is rather inclined to resent the note of apology which now and then appears throughout the book. The Christian missionary fails to recognize the significance of his work if he is tempted to make any concessions as to its value in comparison with diplomacy and the ordinary adjustments between nations. The only apology that need be made for missionary enterprise is an apology for its failure to recognize the comprehensiveness and all-embracing character of its purpose. Christ is in the world to found a civilization. This is a fundamental proposition. Missionaries are simply his co-laborers in this work. When once the church is fully awake to the great fact that Christ's meaning for the world is not a call for any department of life, not a call to help this or that movement, but a challenge to restore to life itself its birthright as the dynamic source of government and diplomacy, of law and order, of grace and peace—when this is understood, then shall we advance with dignity, and without fear or apology, to make the kingdoms of this world the kingdom of Christ.

The emphasis on the church and on religion in the conventional sense must give place to an emphasis on Christ as he lived, and as he *practised* life. The subtleties of a theology shot through with unexplained and unexplainable mysteries, must be eliminated from missionary effort, and an emphasis placed upon Christ, the Brother and Master of Men, the Healer and Announcer of liberty to the peoples of the earth.

Jesus, let it be repeated, gave no distinct emphasis to the parts of life. He is the spirit of government, of diplomacy, and of world-advancement. He was a world-man, living a life of dynamic inspiration, destined to renew not only individual men, but all the agencies of men, and to make this world the kingdom of peace and good-will—the kingdom of God.

J. H. T. MAIN.